

THE CHRISTIAN CENTURY

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Nationalism and Beyond

By Nicholas Murray Butler

Take Time to Think

Editorial

MAR 3 1917

CHICAGO

Why I Am A Disciple

By Charles Clayton Morrison

In the issue of March 15, and continuing for twelve or fifteen weeks, the editor of *The Christian Century* will begin a series of articles giving a personal statement of his reasons for being a Disciple. In this series Mr. Morrison will treat in the most intimate and candid fashion of the vital and urgent issues now confronting our people.

Every thoughtful layman and minister will be keenly interested in these articles. In view of this widespread interest, our present readers are taking special satisfaction at this time in commending the "Century" to their thoughtful acquaintances and in soliciting their subscriptions.

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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regards itself as a thoroughly un denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and un ecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLIAMS, CONTRIBUTING EDITOR.

Volume XXXIV

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Taking Time to Think

MEDITATION IS NECESSARY TO THE INNER LIFE.

There seemed to be a conviction in Bible times that shepherds were more religious than other men. The Christmas story represents the shepherds who watched their flocks by night as receiving the message of the new-born Saviour. If the shepherds were especially religious men, it was because they had time to think. Their occupation did not use up all their spiritual energies. With many hours of waiting on their hands, they turned their thoughts to God and to the problems of life.

The opportunity to meditate was back of the philosophic movement in Greece. The conditions of life had become less severe. Slaves performed most of the work. The free population of Athens gave themselves over in considerable measure to intellectual pursuits. In this atmosphere of meditation grew up such wonderful souls as Socrates and Plato and Aristotle. The picture is given of Socrates lost in thought on a battlefield and unconscious of his surroundings until at last his problem is solved. The philosopher was absent-minded only from the point of view of petty souls. He was possessed completely by intellectual activity.

It seems to have been in considerable measure the life of retirement and meditation that gave Israel her prophets. Amos was a shepherd and a small agriculturist. Isaiah was a city man, but Micah and Jeremiah seem to have spent much time in villages and apart from the haunts of men. All of them were men who thought deeply on the problems of their time. They were statesmen without any parliament in which they might champion their views, so they took the curbstone as a place from which they gave the people the result of their reflections.

* *

Our modern life has robbed us of much of this opportunity for the cultivation of the inner life. The modern man fears solitude more than he would the plague. The problems that arise in his mind appall him, so he betakes himself to his lodge or club or to the neighborhood saloon, according to his taste.

The young people of today are usually rushing hither and thither. Before the boys are in long trousers they are going out to parties. The "movies" claim several evenings a week. There are but few of our young people who take time to sit down and think. Their decisions are made impulsively, without due consideration. Hence they choose a vocation unwisely, marry unfortunately, and in middle life have no philosophy with which to support the burdens of life.

Women in domestic life, more than most of our moderns, have time for meditation. The mother rocks her child to sleep with sweet dreams of his future. Because the women have lived the meditative life more than others, we find them rapidly taking in hand the spiritual leadership of the race.

Some religious movements have definitely sought to cultivate the quiet hour. Christian Endeavor has many devout members over the country who have obligated themselves to devote an hour each day to the cultivation of the inner life. This hour is occupied with Bible reading and prayer and meditation. The young people who keep this tryst are to be marked in all of our churches by their intellectual balance, their social feeling and their spiritual perception. The inner life has opportunity to renew itself each day for a further giving to the life of the world.

The Christian Science movement has used the curative power of quiet and reflection. Nervous and distraught victims of city life are sent to their rooms to read Mrs. Eddy's book and to be quiet. When sick bodies which have had functional derangements grow better under this treatment, credit is given to the book instead of to the process. Every mystic knows that health and sanity proceed out of a quiet hour rightly used.

* *

What would our modern Christians acquire through the practice of solitude and meditation?

There would be a larger and better faith in religious things. Our forefathers knew what they believed and why. These beliefs were not all taught, they were experienced. Our ancestors had the robust convictions of men who have paid the price to acquire them. We covet for Christians of today something better than bargain-counter ideas. We can only have a solid and thoughtful church membership by fostering the personal search for the truth.

With the practice of taking thought, there would be a growth of conscience; and we must say with sorrow that of late the world has shown too little feeling for right and wrong. What is right for any particular man or woman cannot be told him or her by some one else. Standards of living must be wrought out in the hours when we are alone with God, if they are to grip us with power.

The quiet hour helps us all to choose the worthwhile in life. After we have had time to examine the goods of life, we shall not buy brass armor for the price of gold. We shall know just what each life interest is worth and how many of our precious hours we may spend upon it. Many a man is appalled in his old age to recollect how much of his time went to whist, or to loafing in idle crowds. When we are quiet in the presence of the Eternal, we can see more clearly just how we should spend our days that our lives may have purpose and unity and power.

Perhaps we could never know God adequately without our social contacts, but the quiet hour interprets our social experiences. In the seclusion of our rooms, with no distracting impressions, we seek and find that personal walk with God without which no soul has the eternal life.

EDITORIAL

A WORLD CONFERENCE

THE enterprise of the Protestant Episcopal Church in initiating a World Conference on Faith and Order of the various religious bodies calling themselves Christian, will lead to one of the most interesting gatherings that has ever assembled since the church became divided.

War conditions have prevented the American organization from securing the participation of European Lutherans, Catholics and Orthodox, but the treatment given the enterprise in the journals of these various religious bodies indicates that they are favorably disposed toward participation. The Pope has ordered special prayers for the conference.

In America the great religious bodies have Commissions on Comity and Christian Unity and these commissions are now being urged to the task of preparing a statement on faith and order which will show first the agreements of each religious body with the larger Christian world, and in the second place the truths which this body regards itself as holding in some unique way. These statements will later be summarized by the Conference and it may safely be anticipated that the points of agreement will be of far more significance than those of disagreement.

In the organization of the World Conference, the Disciples of Christ have been given an honorable place. We find the name of R. A. Long on the finance committee and on the executive committee is the name of Rev. Peter Ainslie of Baltimore.

It is hardly to be expected that the World Conference will result in Christian union, but that it will mark a great advance in the spirit of Christian fraternity and in the understanding which the various sections of Christendom will have of each other is to be confidently expected. Under the teachings of Christ, the church will never be satisfied with itself while it is divided. Slowly but surely the spirit of God draws the Christian world together.

EDUCATING THE LOCAL CHURCH IN MISSIONS

THE redemption of the world waits upon the educational process. It is a fact of deep significance that the early missionary impressions upon the mind of William Carey were received in the process of map making. As the map in the cobbler shop grew in completeness, revealing the failure of the preachers of the word in reaching the distant parts of the world, the soul of that man was stirred within him to carry the gospel to the neglected parts.

The missionary education in the average church is an uneven enterprise. A few individuals, relatively, are receiving the knowledge which is the mainspring of the missionary passion. The women of the local auxiliaries are in touch with many of the facts, and in recent years have been studying missions beyond the limitations of a strictly society viewpoint. Some of the Christian Endeavor societies have a mission study class operating for three months in the year. A few junior societies are operated from the standpoint of missionary education. But still great numbers in every congregation are unreached.

A certain official board expressed itself as disappointed because the people, on the introduction of the Every-Member Canvass, gave so much to missions. What is wrong with these men? They have no facts. Their religious knowledge is limited largely to what they get from the pulpit, and the pulpit of today must interpret so many things that the missionary cause cannot secure enough attention to furnish the congregation with adequate missionary education.

The church missionary library is of great importance in any church and the librarian should be a person of deep enthusiasm for the cause, one who will actively float the information out. The missionary magazine and the missionary leaflet should be on a literature table and go out continually into the homes of the people. If there is a parish paper, it ought to be used for enlightenment in missions. Only a well-informed church may be trusted to do its whole duty in the redemption of the world.

A NEW LECTURESHIP IN CHICAGO

THE Disciples' Divinity House of the University of Chicago has this year had the largest student body in the history of the institution. Among the forward steps that have been taken is the creation of a special lectureship in which eminent Disciples will speak each spring term on themes which have significance to university men.

The lecturer this year has been most happily chosen. He is Rev. H. D. C. Maclachlan of Richmond, Va. He will give three lectures April 17-19 on the ministers' use of Philosophy, Psychic Research and Literature. Mr. Maclachlan through his years of study is eminently qualified to discuss any one of these three subjects and his success in the pastorate guarantees that the things he will say will not only be technically accurate but happily chosen to fit into the lives of young ministers.

These lectures will be regularly posted at the university and will be interesting to many divinity students who are not Disciples. They will represent the beginning of that larger contribution to the life of the university which it is the duty and privilege of the Disciples to offer.

The lectureship this year is supported from the general fund of the Divinity House, but it should be endowed and named and made a regular feature of the university life.

The times in which we live are demanding that every effort be made to make the new interpretation of religion which alone will be able to command the loyalty of people living in the light of our new knowledge and civilization. The church is confused and weary these days, and discouraged by the rather scanty success that comes through present methods. We need more adequate conceptions of what religion really is and how we should work at the task of propagating it.

STARVATION IN AMERICA

SERIOUS food riots in New York have brought to public attention in a forcible way the fallacious basis of our supposed prosperity. It is true indeed that there is today more wealth in America than ever before.

But this wealth is in relatively few hands. The accident of the war has been taken advantage of by shrewd financial operators and as a result the people are, in general, worse off instead of better off by reason of our prosperity and high prices. There has been only one alleviating circumstance, and that has been the large demand for labor, which has resulted in steady employment through the winter.

The millions in New York that live close to the starvation level have finally found the necessities of life beyond their reach. Food, fuel, and nearly all the things that form the basis of physical living have advanced. This is partly due to war conditions. It is also due to the operations of clever speculators. The high price of fuel has not gone either to the miner or to the railroads. It stands as one of the scandalous evidences of graft in business operations. Food prices have also been kited by speculators.

Immediate relief lies in the direction of a more active regulation by the government of the operators who have brought this era of starvation and want upon the poor. Such regulation is undesirable in a democratic country, but starvation is more undesirable.

Meanwhile, we have one more evidence of the need of a religious spirit in business. Ruthless methods are no more to be tolerated in these days of a more advanced civilization than is a ruthless submarine war. Advancing years have revealed to us the truth that it is not right to take certain kinds of profits.

It ought to be possible to appeal to the business men of a great city when the mothers cry for bread for their children, and these men should be depended upon to move swiftly and surely to curb the wolfish instincts of certain evil persons who take a profit without looking to its source or to its ultimate effect.

A NOTEWORTHY MEETING

THOUGH the Disciples and the people of the "Christian Denomination" both look back with pride and loyalty to Barton W. Stone, and though they have so much in common, there has not been much talk of union between them in recent years. Each body claims to have a special message on the subject of Christian union.

The Virginia state convention of Disciples and the East Virginia conference of the "Christian Denomination" each have a committee of three on fraternal relations. The two committees met in Norfolk recently and held a public meeting which was addressed by Dr. Peter Ainslie. His address made such a deep impression that it was reported very fully by the public press.

Dr. Ainslie did not hesitate to assert that the church in America is not growing as it should. The growth last year was less proportionately than the growth of population. He asserted that three million people in New York were without religious influence. Thirty-nine percent of the country churches are either dead or dying. The church in America is rapidly losing its power and the times demand a careful study of causes.

Among the causes for waning power on the part of the church is that of the divisions of the church, asserted Dr. Ainslie. While there has been a great growth in the spirit of unity, there is still much to do before we can say the church is truly one.

Following the earnest address, resolutions were passed, asking for an exchange of fraternal delegates of the two bodies represented. These suggestions will

doubtless be carried out and should result in a better understanding.

This report indicates the effective work being done by the Commission on Christian Unity, of which Dr. Ainslie is executive head. Among the activities of the Disciple, none are more fundamental than those which look in the direction of a united church. It is in this service that we were especially called to serve.

THE WOES OF ARMENIA

THE case of Armenia has engaged the sympathies of the entire civilized world, so far as the story has been told. John Masefield, the poet of England, has stated the case in a few words: "These people were not in the war. They were hard-working, quiet Christian people, too poor, too helpless and too mild to be enemies to anybody. One-third of the race are dead of massacre, starvation and pestilence, and one-half of the remainder are homeless, helpless wanderers, dying in exile, where nobody but the Americans can save them. We cannot, and our enemies will not. That they are alive at all is in a great measure due to America."

The only reason that there has not been more protest and indignant denunciation of "the unspeakable Turk" in this culminating crime of his long history of evil is the lack of accurate knowledge of the conditions, owing to censors and the limitations of travel and communication. The facts that are coming in are from the most reliable sources and are of the most damning character.

Such a picture as the following will be referred to by future generations with horror: "I saw all of our women and my mother torn to pieces by the monsters who disputed for the possession of them," says the old princess in Candido, "and I was left for dead amid a heap of corpses. For three hundred leagues around, similar scenes were going on without any omission in the five prayers a day prescribed by Mohammed." Prayer and rape! Fiends could not invent a more horrible combination!

Israel Zangwill, the famous Jewish dramatist, says of the situation in Armenia: "Sister nations I have been accustomed to think the Armenians and the Jew. * * * Sisters forsooth, but yet not equal in suffering. Hitherto through the long centuries the crown of suffering martyrdom has been pre-eminently Israel's. As day by day during this war of wars there came to me by dark letter, or whisper, the tale of her woes in the central war zone, I said to myself, Surely the cup is full. Surely no people on earth has had such a measure of gall and vinegar to drain. But I was mistaken. One people has suffered more. That people whose ancient realm held the legendary Eden has now for an abiding place the pit of hell. I bow before this higher majesty of sorrow. I take the crown of thorns from Israel's head and I place it upon that of Armenia."

The American Committee for Armenian and Syrian Relief is located at 70 Fifth Avenue, New York. Through this office goes the help which America of all the nations is best prepared to give. When our zeal flags, death by starvation moves the faster to claim thousands among this persecuted race. The wealth of America can be devoted to no more worthy enterprise than in defeating the malignity of the Turkish persecution. For the Turk there awaits the sure and swift judgment of God.

Translations and Revisions of the Bible

Eighth Article of the Series on the Bible

BY HERBERT L. WILLETT

NINE days southeast of Suez by caravan in a cleft of the mountains is the Greek monastery of St. Catherine. Tradition, rather late and not particularly convincing, located here the scenes of important incidents in the life of Moses, and on the neighboring mountain the place of the dispensation of the law. In the monastery there is a library containing many old and precious manuscripts. During the two or three hours daily in which light penetrates the obscure spaces of the library, those who have made the long journey, and have the proper official permission, may examine, and even, for a consideration, copy the documents here treasured, for neither lights nor fire are permitted.

Here, in 1844, Constantine Tischendorf of Leipsig discovered in a basket of refuse some leaves of a very old Greek manuscript of the Bible. He was not permitted to see the remainder of the material, and two subsequent visits were necessary before he was able to secure, by the authority of the Czar of Russia, the entire document, containing the entire New Testament, portions of the Old, and in addition the books of Barnabas and Hermas. In this same library two sisters from Oxford, Mrs. Lewis and Mrs. Gibson, found in 1892 a palimpsest of the Syriac Gospels. On three later visits these ladies photographed the entire manuscript, which is now published and available to scholarship.

In such places the various ancient versions of the Scriptures were preserved. Hundreds of such repositories have yielded up their secrets in modern times to afford students of the Bible the means of comparing and correcting the text of the two Testaments and the extra-canonical books. For wherever the religion of the Hebrews went, there copies of the Scriptures were in demand and had to be supplied either in the original language or in some translation. And wherever Christianity has gone in its world-encircling expansion, there versions of both New and Old Testaments have been sure to take form in due time.

NEED OF TRANSLATIONS

The Old Testament, as already noted, was written in the Hebrew tongue, all save a few chapters of Daniel, a portion of Ezra, and a single verse of Jeremiah. But the wars of Alexander carried the Greek speech out into the East, and made it the language of culture in all the Levant. There were many Jews living in Egypt in the third century before Christ. About 250 B. C. a Greek translation of the Old Testament was projected. Tradition affirmed that it was prepared at the order of Ptolemy Philadelphus by seventy-two translators. It was probably undertaken by the Jewish community as the only means of access to the Scriptures. The work was accomplished by various people through a period of a hundred and fifty years. It was a free and not very accurate translation of the Old Testament books. But it was the form in which most Jews of Jesus' day knew their Scriptures, and the writers of the New Testament nearly always quoted from this version.

The official language of the Roman empire was Latin. It was almost inevitable that this speech should

in time displace the Greek, as the Christian church developed its liturgies and literature. Accordingly, Latin versions of the Bible, including both Testaments, were in circulation as early as the first half of the third century. These are variously known as the Old Latin and the Itala versions. But the most important edition of the Scriptures in the language of Rome was the Vulgate, made by Jerome, an accomplished scholar and churchman, the later years of whose life were spent in Bethlehem. Here for fourteen years (390-404 A. D.) he brought out a complete translation of the Bible, including the apocrypha, which has remained ever since the accepted text of the Roman Catholic Church.

Many popular translations of the Scriptures into the various languages of the East were made in the early Christian centuries. There were many communities of Syrian Christians, and for them Syriac translations were made both of the Old and New Testaments. The Jewish people, who had entirely lost the use of their classic tongue by the beginning of the Christian era, made for synagogue use versions of the Old Testament called Targums, which were sometimes fairly accurate renderings of the Hebrew text into the Aramaic of common speech, and sometimes free paraphrases which made no effort to be literal. For the Christian population of Egypt several Coptic versions of all or portions of the Bible were made in the fifth and sixth centuries. At the southern end of the Red Sea in the Abyssinia, the Sheba of the Hebrew writers, there were likewise Christian influences at work early in the history of the church. There in the fifth century appeared a version of the Bible in the Ethiopic language. In the region which we now know as Serbia and Bulgaria, Ulphilas, the apostle of the Gospel to the Goths, lived and wrought in the latter part of the fourth century. He translated the Scriptures into the Gothic language, the speech of the barbarians who had raided the districts of Cappadocia and carried off his parents a generation before. A contemporary naively says that he translated "all the books of the Scripture with the exception of the books of Kings, which he omitted because they are a mere narrative of military exploits, and the Gothic tribes were especially fond of war."

A Slavonic translation was made in the early centuries for the Slavic peoples, particularly the Bulgars. For the Armenian communities of Asia Minor a version of the Bible seems to have been made in the fifth century. Among the Christians of Syria and Egypt who were overwhelmed by the Arab wave of conquest in the seventh century, there appeared translations of the Scriptures into Arabic. It will be noticed that in these instances the effort was made either to supply a Jewish or Christian community with the Scriptures for purposes of study and worship, or to provide the material for missionary extension of the Christian faith.

Similar activities have produced the hundreds of versions of the Scriptures now available for Christian education in all the lands to which the gospel has been carried. One of the most remarkable collections of books in the world is the library of the British and Foreign Bible Society. Hardly less interesting is that of

the American Bible Society. There are gathered copies of all the attainable versions of the Scriptures since printing was invented, and many manuscript editions are shown. There are books of the curious and fascinating tongues to which only specialists have access. There are the copies of the Old and New Testament such as one sees on the shelves of the Bible dispensaries in Tokyo, Shanghai, Singapore, Rangoon, Bombay, Colombo, Cairo and Constantinople. There are the Bibles which have had romantic and fateful personal histories, as the possessions of soldiers, sailors, explorers and adventurers in various parts of the world, Bibles with bullet holes and sabre thrusts, Bibles stained with the blood of missionary martyrs, and Bibles blotted with the red ochre of official censors. And besides, there are the quaint and curious Bibles in the early forms of our own speech; Bibles representing all the stages of our English Scripture; Bibles with grotesque errors, like the "Wicked Bible," the "Breeches Bible," and others whose printers were punished roundly for their mistakes.

THE ENGLISH BIBLE

And that leads naturally to the story of the Bible in our own mother-tongue. This story is illustrative of what has been done, or must be done, in every language in which the Scriptures are presented. For language is a fluid thing. It does not remain fixed for a day. There is therefore constant need of retranslation and revision, lest the Word of God be left in archaic and outworn form. Fifty dictionaries of the English language have been issued since the King James Version of the Bible made its appearance in 1611. And if the ceaseless labor of Bible translation and revision has been the price of the measure of biblical knowledge we possess, not less essential has been the same process in all other lands where biblical studies are to be kept fresh and timely. And a similar future of splendid labor awaits the growing Christian communities in the mission fields, where the first partial or imperfect versions of the Scriptures are now appearing.

Two impressive names gather to themselves the values of the story of the English Bible. Of all the work which preceded the art of printing, John Wyclif is the common denominator, and of that which has taken form since, William Tyndale is the representative.

In 597 A. D. the missionary Augustine landed in Kent, on the southern shore of England. His preaching was not the first Christian message that Britain had heard, for from the second century there had been confessors of the faith. From his day the growth was rapid. But culture was rare, and the need of copies of the Scripture was little felt. Caedmon of Whitby set some of the stories of the Bible into poetic paraphrase as early as 670 A. D. A little later, about 700 A. D., Aldhelm, bishop of Sherborne, prepared a version of the Psalms partly in prose and partly in verse. The best known Christian scholar of that age was Bede, a monk of Yarrow on the Tyne, who died in 735 A. D. The last book of his version of the Bible to be translated was the Fourth Gospel, and he finished it in the closing hours of his life.

King Alfred of England, justly called the Great (849-901 A. D.), did much to revive the Christian religion in the realm. He translated portions of the Scriptures into the vernacular, particularly the Psalms. He prefixed to the laws of the kingdom a version of the

Ten Commandments and parts of Exodus. The earliest known appearance of the Gospels in English is a paraphrase by a priest named Aldred, who about 950 wrote it between the lines of a Latin copy of the Gospels. Aelfric of Peterborough about 1000 A. D. made a copy of the Gospels, and later added several books of the Old Testament, as well as Judith and Maccabees from the apocrypha.

THE CONQUEST

Soon afterward William the Conqueror came with his Normans to crush the Saxons. The Battle of Hastings in 1066 was the beginning of a total change in language, manners and customs. Little was done to promote Bible translation in the first centuries of Norman rule, but two or three versions of the Psalms in the new language served to make it familiar and acceptable to the common people.

Out of the stormy period which prevailed in England from the Conquest till the Reformation there rises the impressive figure of John Wyclif. He was an Oxford man, a scholar of distinction, and one of the "morning stars" of the new era of enlightenment and religious reform. They were restless times in which he lived. Political and social troubles made the reign of Richard II memorable. Wat Tyler's rebellion was a sign of the times. Famine and plague were frequent. Chaucer was singing the first songs of English poetry. Men were eager for a better order, but church and state were unawakened.

Wyclif saw that one of the greatest needs of the hour was a Bible that the people could use. He therefore planned a translation of the entire Latin Vulgate into the English tongue, which was now settling itself into a combination of the older Saxon and the Norman-French which had come in at the Conquest. This translation appeared about 1382, and was soon popularized by the traveling preachers whom Wyclif organized and sent out through the country. They were known as "Lollards," and performed a very great service in awakening the public mind on religious themes.

Soon afterward, as early as 1388, a revision of Wyclif's Bible appeared, probably the work of his friend and pupil, John Purvey. This became more popular than Wyclif's own work, and largely superseded it. On the foundation of biblical knowledge laid by these versions of the Scriptures the English Reformation was built. It must be kept in mind that as yet no printed copies of the Word of God had appeared. All the Bibles were in manuscript form, and therefore expensive. More than this, the practice of reading the Bible was under the ban of the state. Men were fined for possessing or distributing any part of the Scriptures, and even worse penalties were at times inflicted. This was the usual method of suppressing heresy.

TYNDALE'S WORK

About a hundred years after the death of Wyclif, whose bones were dug up and burned as a mark of royal condemnation of the reforms he had set going, William Tyndale was born in 1484. In the meantime Gutenberg in 1455 had printed from movable type the first complete Latin Bible, and the study of Hebrew and Greek had made great advances under the influence of the Revival of Learning. The printing press, which began its work in Germany in 1454, was brought by Caxton into England in 1470. Tyndale studied both at Oxford

and Cambridge, and was so deeply stirred by the intellectual and religious needs of the time that his rejoinder to a churchman of his day has become classic, "If God spare my life, ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou doest."

Compelled to seek refuge in flight from England, he went to Germany, and with the help of friends, published two editions of the New Testament in 1525, which were smuggled into England, and met instant acceptance. Henry VIII used every effort to suppress this work, and many copies were publicly burned. But its popularity increased with the efforts made to suppress it. Tyndale himself, still in exile, in 1530 set about the completion of his work by the translation of the Old Testament, which, however, he did not live to complete. For in 1536, in spite of all the efforts of his friends to keep him safe in his retreat in Antwerp, he was betrayed into the hands of imperial officers, tried, condemned, strangled and burned.

The last words of Tyndale were, "Lord, open the king of England's eyes." Miles Coverdale, the next in the illustrious list of translators, did much to realize the martyr's prayer. He published the first complete Bible in the English language about 1535. It was printed on the continent, but seems to have won the favor of the authorities, including the king, Thomas Cromwell and Bishop Cranmer. From this time onward Bible translation and publication became the order of the day. The work of Wyclif and Tyndale came to its fruition.

A friend and co-worker of Tyndale's, John Rogers, brought out the so-called "Matthew Bible" in 1537. This was really the continuation of the work of Tyndale and Coverdale, and yet it received the sanction of Henry VIII hardly more than a year after Tyndale's martyrdom. In 1539 Coverdale published a revision of his Bible, which because of its larger and more sumptuous form was called "The Great Bible." Several editions of this book were published, and it was scattered widely among the churches of England for the uses of public worship.

In the reign of Mary, the persecuting daughter of Henry, many of the reformers were compelled to take refuge on the continent. A company of these in Switzerland prepared a revision of the Scriptures which was known as the Geneva Bible, and became very popular. This was completed in 1560. In 1563 Archbishop Parker began with the aid of other churchmen a revision of the Great Bible. This appeared under the title of the Bishop's Bible, and soon superseded the other work in the usage of the established church. About the same period, other workers than the Geneva exiles produced upon the continent the Douai and Rheims Bible, an English edition for Roman Catholics. This work appeared in 1609.

THE AUTHORIZED VERSION

King James I, the successor of Queen Elizabeth, came to the throne in 1603. The multitude of editions of the Scriptures which had taken form since the days of Wyclif, differing as they did in many features and based upon many different sources, made wise the preparation of a standard English edition of the Scriptures. In 1611 a royal commission, representing the two Universities and the City of London, completed the work which has for the past three centuries been the

"Authorized Version." It represented the best scholarship of the time. Its stately and beautiful literary style has made it an unfailing source of satisfaction to the English-speaking world. Though its reception into popular favor was slow, it won its way, and has remained until our own time the familiar and cherished version of the Bible.

But it is a far call from 1611 to our day. The changes which have come over our language have been revolutionary. Words do not now mean what they did in King James' reign. More than this, much new material for the correction of the original text of the Bible has come to hand through the discovery of other texts and versions, and the light thrown upon the Bible by archaeological science. Textual and literary criticism have made their contributions to the study of the Word of God. A new edition of the Book became imperative. The publication of numerous private versions added force to this demand.

In 1870 a beginning was made by the organization of two Commissions, one of English scholars, and one of Americans. The work was prosecuted with diligence until in 1881 the New Testament was published. On the morning of May 20 of that year, the entire New Testament, cabled from London, was printed in the New York Herald, and two days later it was printed entire in the Chicago Tribune and the Chicago Times. Three years later the Revised Old Testament appeared, the work of these two Commissions.

In various points the judgment of the English revisors differed from that of the American group. It was therefore arranged that the separate readings of the latter should appear in an appendix, and that, after the expiration of the copyright period of fourteen years, an edition should be issued giving the American readings in the text itself. During the years that followed, the American Committee continued its labors, in preparation for the publication of the American edition. But just before the expiration of the time limit set, the Oxford and Cambridge Presses published an American Revised Version, giving in the text the readings of the American Committee fourteen years before.

This action was regarded as most unwarranted by the American Committee, as it failed entirely to represent the status of biblical scholarship at the time of its appearance in 1899. Accordingly in 1901 the American Committee published the American Standard Bible, under the imprint of Thomas Nelson and Sons of New York. This is the latest, and by far the best, of the Revised Versions, which have in informed circles of Bible study largely displaced the archaic readings of the King James Version of 1611.

Many other versions have appeared in recent years, attempting to render the Bible more intelligible by means of modern forms of speech or such arrangements of the text as will serve to illustrate its literary features. Of the former sort, the Twentieth Century New Testament, now being expanded to include the Old Testament, is an admirable example. Of the latter, Dr. R. G. Moulton's "Modern Reader's Bible" is a convenient and admirable illustration. But in the nature of the case, the Revised Version of the Bible is destined to hold the popular place. Like the Authorized Version, its general acceptance will be a matter of growth, but its superiority for general use is a commonplace of informed biblical study today.

Nationality and Beyond

By Nicholas Murray Butler

SOME weeks ago I was surprised and shocked to read in the public press the statement that with the causes and the outcome of the European War we Americans were not concerned. I am bound to assume that the words must have been used in some strange and unusual manner, for I find myself unable to believe that any intelligent American, in high station or in low, could hold the view which these words, interpreted literally, would appear to express. I should as soon expect one to say that we Americans were not interested in the revival of learning, or in the causes or outcome of the French Revolution, or in the invention of printing, or in the harnessing of science to industry, or in any one of the great, significant events in the history of free men. For, unless I am wholly mistaken in the significance of these years through which we are passing, we are living in one of the great epoch-marking crises of the history of the world. We are standing at one of the watersheds from the heights of which streams of tendency and of influence will flow for generations, perhaps for centuries to come, now this way and now that.

MAKING OVER THE WORLD

What we are witnessing is not an ordinary international war. We are not spectators of a contest between Guatemala and Honduras over a boundary; we are standing before a struggle so stupendous, involving such incalculable sums of human treasure, that all the great contests with which history is strewn fade into insignificance before it. This contest is not between savage and barbarous and untutored and backward peoples. It is not a strong barbarian who is emerging from the jungle to extend his reach over the less powerful. This war is a clash between ideals. It is a controversy over ideals and national purposes, and it takes rank with the most magnificent events in all history; and I use the word "magnificent" in its literal sense of great-making, a great making over of issues and tendencies.

We are witnessing the nemesis of the doctrine of nationality as an end in itself. We are standing at the bloody grave of an ideal that is a thousand years old, one that has made the history of Europe since the fall of the Roman empire. And we are witnessing the birth of a new ideal, an ideal of nationality with new human significance, new human serv-

ice and new human helpfulness,—an ideal of nationality higher than mere self-aggrandizement, or economic wealth, or military power. This is an ideal which calls to the heart and to the mind of every American, and stirs his soul with the hope and the desire that his nation may participate in the upbuilding of a new conception of national purpose that shall call upon us to see something in a nation that is beyond population and wealth and trade and influence, and that, whether the nation be great or whether it be small, shall give it an honorable place in the great structure which is civilization.

WHY THE PRESENT WAR?

Just so long as every nation is regarded as an end in itself, just so long will the world be faced with the possibility of a recurrence of this soul-stirring tragedy. Just so long will the time come, at more or less frequent intervals, when national ambition, national zeal, national selfishness even, will find themselves struggling for new and forceful expression, for new and greater extension of influence, for new accomplishment and new grandeur.

I take it that the dream of one world empire has passed away forever. It was a dream that came to the ancient Persians; it was a dream that sent Alexander the Great with his troops out over the deserts of Asia; it was a dream that stirred the Roman conquerors; it was a dream that gave Charlemagne his name; it was a dream that showed us the magnificent spectacle of Napoleon trying to turn back the hands of the clock of progress only a century ago. That dream I take it has passed forever, and we have now to deal not with the conception of a world-empire, but with the conception of clashing, conflicting, mutually antagonistic nationalities. International war at intervals is the necessary accompaniment of that stage of national politics. But, magnificent as was the diplomacy of Cavour, of Bismarck, of Palmerston, and of Disraeli, that diplomacy and that ideal of nationality which it pursued, have passed away forever.

PUBLIC OPINION WINNING

We are now coming to that state of international policy where whether a nation be democratic or monarchical, informed public opinion matters mightily, and little by little is becoming the responsible controller of policy. An instructed and conscientious public opinion is reaching out to take the

control of international policy out of the hands of monarchs and their irresponsible ministers, and to put that control in the hands of representative ministers of government who are responsible to their several peoples and who will no longer wage wars for personal, dynastic or merely individual aims. As that democratizing of international relations, of foreign policy, takes place, the ground will be plowed and harrowed and seeded and prepared for the crop of a new ideal.

This is the ideal of a great community of nations each standing, as international law says it shall stand, as the equal of every other, whether great or small, powerful or weak, engaged in the common co-operative task of advancing the world's civilization, of extending its commerce and trade, of developing its science, its art, and its literature; all aiming to increase the standards of comfort, and to lift the whole great mass of mankind to new and higher planes of existence, of occupation and of enjoyment. In that co-operative family of nations whose institutions are now in the making, there will be a place for every people, for every race, and for every language, and there will be a place for us. The compact of the Pilgrim Fathers on the Mayflower, the Declaration of Independence, the Constitution, the Gettysburg Address and Lincoln's Second Inaugural, are all one great series of steps in the development of our national purpose and of our international position and influence.

"ENTANGLING ALLIANCES"

George Washington counseled this nation to beware of entangling alliances that would carry us into the martial conflicts of Europe. We have wisely maintained that policy from his day to our own; but nothing was farther from his thought than to counsel us against participation with every other nation in the solution of the great political problems common to all nations. We know, because their very names recall the knowledge to our minds, what the great nations of the ancient world and of modern times meant and still mean. We know what Italy means, what Germany means, what France means, what Holland means, what Great Britain means. We see with the eye of imagination their accomplishments, their service, and their great leaders of human influence and of action for centuries past.

The question that now presses heavily upon our American people is, what shall we make America to be?

Shall America come to be merely the symbol for a busy hive of industrious bees, or a symbol for a great hill of intelligent ants? Shall it mean only a nation absorbed in daily toil, in accumulation, in individual satisfaction, or shall it mean a nation so intelligent as to its purposes, so secure in its grasp upon its ideals and so devoted to them, that it will not rest until it has carried all around this world an American message that will raise and help and succor the stricken and conflicting family of peoples? Shall we keep to ourselves the great fundamental American accomplishments that have in them lessons for the whole world, or shall we use our influence to teach to others those accomplishments and to spread them abroad?

AMERICA'S FEDERATION EXPERIMENT

I mean, first, our literally stupendous achievement in federation. We have shown for the first time in history, on a large scale, that there may be flexibility in government combined with a single unit of ultimate control. We have shown how we can retain personal liberty and local self-government while building up a strong, powerful, united nation. The world outside of the United States is waiting to profit by that experience. If there can be a common unity between Maine and California, Washington and Florida, uniting local self-government

with membership in a great federated nation, why is not some part of that principle and why is not some part of that experience to be made ready for use and application by Great Britain, and Italy, and France, and Hungary, and Russia and the rest?

SETTING OUR HOME IN ORDER

Then, so many human conflicts arise out of differences of language, differences of religion, differences of institutional life, and so often the attempt has been made to suppress and oppress the weak by the stronger. Men and women are told that they may not worship according to their faith; that their children may not be educated in schools where the vernacular is taught; and there must be various differences between races and creeds and languages and types. Have we not proved to a watching world that the cure for that form of conflict is Liberty? Have we not shown that freedom of religion, freedom of education, equality of race and of language, letting all work out their several conflicts and controversies as they please subject only to the law, is the best policy? Have we not shown that out of these different elements, a strong united nation can be built? And are we not ready and anxious to teach that to those who would still try to unify by suppression and by persecution?

Are we not ready as Americans

first to set in order our own house, first to make sure that we ourselves are living at home in accordance with our ideals, with our best purposes, and are learning the lessons of our own experience? And then, shall we not be ready to say to Europe, to Asia and to Africa, and to our sister republics to the South, that we feel our sense of international obligation? We have gained some information; we have proved some things. This information and this experience we offer them. We offer it in persuasiveness, in friendship and in kindness. We offer this as our contribution to the great temple of civilization that we all would join to build.

What a day it will be when we can take our Washington, our Jefferson, our Hamilton, our Marshall, our Webster, and our Lincoln out of the restricted class of merely American voices and American figures and American heroes, and give them to the world, to take their first place by the side of the great statesmen, the great artists, the great poets, the great seers of all time, as our contribution to a new civilization in which every nation shall find its place! Understanding this, let us press forward to a single goal for all men, the goal described and written in our own American Declaration of Independence.

That is the goal that lies beyond nationality conceived as an end in itself.

Christ Is Now Here!

By William L. Barth

Since the resignation of Rev. Walter M. White from the great First Church, Cedar Rapids, Iowa, several months ago, the pulpit has been supplied regularly by Rev. W. L. Barth. In response to our request for an article from his pen, Mr. Barth sends us the following portion of a recent sermon. As one reads this extract from his preaching one understands easily enough why the Cedar Rapids congregation seems to be taking its leisure in the matter of calling a permanent pastor. We are glad to introduce Mr. Barth to readers of The Christian Century and to the churches of our communion through this first message which he has allowed to be published beyond the limits of the local churches to which he has ministered.—THE EDITOR.

IS IT a fact or a mere fancy that we worship a living Christ? Are we cherishing only a beautiful, poetic ideal when we speak of the Master coming to our hearts with his wistful appeal for entrance? Is this only a metaphor or is it a reality? What does he mean when he says, "Behold, I stand at the door and knock"? "Lo, I am with you always, even to the end of the ages"? Surely this means more than a beautiful memory, a vague, haunting dream of a dim, mystical figure that walked our earth for a few short days in the long ago, or is the fragrance that touches our souls only

the fragrant memory of those far-off days? Are the fragmentary teachings of the Master's ministry and the incomplete history of the days of his flesh all that remain to us of the world's Saviour, or is he perhaps an absentee Saviour only?

THE DREAM OF THE APOSTLES

Surely then we misread those wondrously strange stories that make the pages of the New Testament so full of interest and charm. When the Master was led to his cross, his followers went back to their nets. For them the bubble had burst; their

dream of a kingdom and a kingly Christ had come to naught. Their high hopes lay at their feet in broken fragments, and in the shock of their disillusion they could think of nothing better than to go back to their boats and nets. And so Peter said, "I go fishing;" and the rest of the discouraged disciples said, "We go with thee." They fished all night, and of course in that mood caught nothing, and so at the first faint flush of the dawn they turned shoreward; and lo, "Jesus stood on the shore." And now they think no more of nets and fishing; they had met again their Master.

The cross could not kill him, the grave could not hold him. He was truly their King; yes, more, the Son of God, the Saviour of men. And they went out to tell the wondrous story with a courage and an enthusiasm they had never known. They were beaten, imprisoned, driven from city to city like a pestilence; but their faith and their zeal never faltered.

In every hour of stress and danger the promise was verified to them, "Lo I am with you." And so they tell us he opened their prison doors, he comforted them, strengthened them, illumined them; and when their bitterest enemy hunted them even to far away cities, he was halted in the way by a binding flash of glory and transformed into a flaming herald of the new faith.

HOW CHRIST REVOLUTIONIZES LIVES

How do we explain these thrilling stories of the early church? Are they only the artless fairy tales of simple men, deluded by an entrancing ideal? Men do not give their lives for an ideal. Men do not organize churches around an ideal. Men do not banish themselves to India as did Moffat, nor to Africa as did Livingstone, nor to China as did Hudson Taylor, for an ideal. It takes a living, pulsing life incarnating the ideal to so inspire men. And that life is here; it is among men today even as it was in the long ago. It has been here from the first Christmas day to the present hour.

St. Augustine, next to St. Paul, is probably the most outstanding figure in the Christian church. He was a very prince in the power of his intellect; but he was a rake. He had soiled his splendid soul in the filth of Carthage and of Rome. His father was a pagan. Then why should not he live and die likewise as a pagan? At last there came a crucial day in his life, as it has come to the lives of millions of others. He was compelled to face the issues that Christ brought to him. He threw himself upon his face in a garden and battled for his soul; and there he heard a voice saying, "Take and read, take and read." And he took up the Book that has brought life to an innumerable host, and he read, "Put ye on the Lord Jesus and make no provision to fulfill the lusts of the flesh." He arose to his feet a new man, a new light on his face, a new hope in his heart, a redeemed soul. Christ had spoken and had conquered.

THE CONVERSION OF LUTHER

Martin Luther was a troubled soul. The barrenness of the church had starved his nature, the meaningless ceremonials had revolted his soul. He went to Rome as a pilgrim, hoping in the sacred city to find peace, and he did; but not as he had reckoned. He

went to the church of the sacred stair, and began to mount it on his knees, as was prescribed. He kissed the so-called blood spots of the Saviour; and then there came to him a voice, "The just shall live by faith," and Luther arose and went back to Wittenberg and nailed his theses to the church door. The ever living Christ had spoken.

John Wesley is a world figure. His name will live as long as men shall seek for "Christianity in earnest." Under his gracious ministry England was transformed. For years, however, he labored without power or peace. On his return from his mission work in Georgia he wrote in his journal: "I went to America to convert the Indians, but, oh, who will convert me?" He went one night to a Moravian prayer meeting in London, and while the leader was reading the lesson the Voice that had spoken to Augustine and Luther spoke to Wesley. He tells us that he suddenly felt his heart "strangely warmed" and filled with a great peace. The ever living Christ had spoken once more.

HOW CHRIST COMES

It is a blessed promise, dear to every heart, that our Lord will one day appear on the earth, in clouds of glory, to end the dominion of sin and sorrow, and to establish fully and completely his glorious reign of peace and love. He spoke of this again and again to his immediate followers. The early church was aflame with the glory of this hope. For ages it was the rallying cry of the church, and though the ages since his day have seemed to mock this hope, the church will not relinquish it. For unnumbered thousands the announcement of the coming reign of God, the imminence of the Second Advent is the most fundamental and inspiring promise of the New Testament; and they are right. The promise will be fulfilled. The Christ shall come, and the full realization of the promise will far outstrip any literalistic dreams we may have of that dispensation of grace.

To look for a cataclysmic panorama may be a degradation; to befuddle the brain with a study of numbers an absurdity; to predict times and dates an impertinence. Neither Calvin nor Luther felt competent to interpret the wondrous imagery of the book of Revelation, but this does not deter lesser minds from their fantastic perversions. We chart the hoofs and the horns, and set up kindergarten classes in the study of the sublimest mysteries of God. Surely such exegesis is neither informing nor inspirational. The Master himself has told us that the coming of his Kingdom is like the working leaven; the growing seed and

whatever else that may symbolize it surely indicates that the transformation of the ages is a process of the ages. Time seems to be an element in the Kingdom of God as in the kingdom of nature. The ages belong to our God and we may rest assured that He will not delay by a single hour His gracious purposes of redemption. It takes a hundred years to bring a century plant to the bloom; a thousand years to build a California redwood tree, and these facts should teach us not to despair if the glories of the eternal kingdom are not realized in a day.

"THE LORD GOD REIGNETH"

During the coronation ceremonies of Queen Victoria, she, as was the custom, attended the rendition of the "Messiah," and as she was instructed that it was not meet for the Queen to stand in the presence of her people, she kept her seat; but when the mighty chorus grew louder and still louder and the singers began to shout, "Hallelujah, Hallelujah, Hallelujah! the Lord God omnipotent reigneth!" the little slip of a girl forgot that she was the Queen of all the realm, and she arose to her feet and with bowed head stood while the tears coursed unbidden over her cheeks. In her heart she felt as if she should take the crown from her head and cast it at the feet of her Lord and King.

This is only a parable of that which shall one day take place in this old world. Our Christ shall be King. He is here among men today by his vitalizing, spiritual presence, turning and overturning, bringing our selfish plans to naught, defeating our narrow purposes, prodding our laggard consciences, inspiring our ideals and guiding our steps in the upward march to the city of God.

And his spirit will one glad day conquer every heart. The mystic dream of the prophet of Patmos will yet come true, for though our blinded natures see it not, the Christ of God is among us. It is he that "lifted the gates of empires from their hinges and turned the stream of history into other channels." It is he that has wrought the wondrous transformation of the ages and that is today the inspiration of every social uplift. And he shall not fail nor be discouraged until he has accomplished his work. The slums must go with all their squalor and poverty. Congested tenements must go, soul-blighting poverty must go, the lust and greed of the world must go, war with all its terrors and heart-breaks must go; for men cannot always resist the nameless patience and might of his love. He has conquered our hearts and he will conquer the hearts of all men until his gracious will is done here on earth as it is in Heaven.

"Tenting on the Old Camp Ground" in India

By George E. Miller

OUT under the great spreading mango trees stands our white tent, its door facing the stream which curves and loses itself from view as it works on toward the blue hill in the far distance. How often have I sat in my tent door in other days and watched that river and the ever changing robes of that hill! They had a different message then. They spoke of home. Now they speak of India, and all our hopes for her.

UNDER THE MANGO TREES

Yesterday we were camped in Pendradahi, in the little grove of "babul" trees where the Christians have their annual Christmas dinner. Mrs. Miller and the little folk were with me. This was our first family camp, and it surely was better than those other days, even if the young Miss Miller sometimes disturbs me in the should-be-quiet hours of the night. I spent one forenoon in measuring the new leper asylum wards and working out the bill for whitewashing. One evening I visited the old site to see how much usable material can be obtained from it, then went further on to see one of our teachers who was down with fever in his brother's house. Damaru was with me, and as ever proved a most helpful companion. Damaru is making a splendid record there, tactful, patient, intelligent and industrious in season and out of season. Amongst other things he has our village farm work on his hands, and is making it pay.

From Pendradahi we came on to Bareia, where we are now snugly nestled under the protecting arms of the mango trees. Yesterday evening Dhansai, Yaphat and I went to the village of Bhatra. On the way we had a most excellent view of the river, a surprising one to me. To the front curved the river, one arm reaching out to a tree-hidden village to the right, and another stretching toward the hills to the fore. The river wound back and forth, and was a patchwork of shining water and brown sand. Later all this sand will be covered with the green of growing sweet potatoes. That river scene was beautiful, but when I turned to look at the drab little village of Bhatra a feeling of depression came over me. Small mud houses; narrow, crooked, dusty streets, and a stray tree here and there,—altogether a most straggly and discouraging appearance; but where man has an interest and work to do, the humblest and most unpromising place holds an interest for him. When I found a number of newly made

Christians there, the place took on new meaning. Many were out in the fields at work, as this is a most busy time, and people work from early morn until ten o'clock at night; for there is now a moon. There were eight or ten Christians gathered together, and we visited with them, and tried to give them courage and a new vision. I asked them if they had given up their evil ways—their use of vile and abusive language, lying, quarreling, etc. They calmly answered that they had not! On being asked why, one of them replied, "Who can do it, Sahib? Nobody can."

THE "TRUE NAMES"

These new Christians are very immature, and naturally so. They are a source of worry to our workers here. Today, as Yaphat and Dhansai and I walked to another village, working our way through golden rice and green flax fields, the men told me of these new people, and of their fears for them. They are present at all the heathen festivities, and these are vile. They believe in child marriage. It is

a disgrace for Indian parents to fail to make marriage arrangements for their children. These raw Christians have the same idea, and the men are having difficulty in getting them to see the Christian viewpoint. They do not want to send their girls to Bilaspur nor their boys to Damoh. As our chief hope is for their children, this is most discouraging; but we have not given up. We have just begun. There is no giving up on the mission field, no defeat. We do not follow that kind of captain. We found quite a number of people this morning, considering the circumstances, and we told them of Christ, the "True Name." These people here call themselves the "True Namers," and talk of the teacher who is to come, the "True Name." We tell them that he has already come, that we bring his message.

When our friends pray for the coming of the kingdom, may they not forget us here, especially the struggling, untaught, new Christians.

Mungeli, Central Province, India.

The Seeker After God

By Harry Kemp

There was a dreamer once, whose spirit trod
Unnumbered ways in thwarted search for God:
He stirred the dust on ancient books; he sought
For certain light in what the teachers taught;
He took his staff and went unto the Wise,
And deeper darkness fell about his eyes;
He lived a hermit and forebore his food,
And God left visitless his solitude;
He wrapped himself in prayer night after night,
And mocking demons danced across his sight.

Resigned at last to Him he could not find,
He turned again to live among mankind,—
And when from man he no more stood apart
God, on that instant, visited his heart!

—The Independent.

Social Interpretations

By ALVA W. TAYLOR

The Failure of the Wyoming Plan

The arch advocates of preparedness have shouted much over the "Wyoming Plan" as a right step forward in the training of military leaders for that dread day when the bogie man of the nations will pounce down upon



us unawares. It was a scheme to instruct the students of the public schools, especially the high schools, in military arts. Now the superintendent at Laramie pronounces the whole thing a failure and has abandoned it in his school; and we find that there are only 300 in the entire state of Wyoming under training. A national system of compulsory physical culture for our schools would be approved by all classes of thinking people. It could cultivate the same physical efficiency, ability to work together and all of that more salutary part of the military training which is good for civil or military life, but it would not carry with it the objectionable features of military training by inculcating the military spirit and viewpoint. By all means let us have universal training, but may the good Lord spare us from universal *military* training.

* * *

Henry Ford as a Patriot

That Henry Ford's passivism has not made him any the less a patriot is well evidenced by his striking offers to the government in the present crisis. He offers to place his entire vast plant and organization at the disposal of the government in case of war, without money and without price, and also to loan Uncle Sam his millions of spare cash without interest. Now, let other patriots who are shouting for preparedness, vaster armament and war, come forward and show a patriotism that is equal to that of this "mollycoddle." The fact is that great numbers of gentlemen who were so ardent for preparedness are looking at the whole scheme across the credit balance of their ledgers. In both England and Germany today there are groups of gilded harpies who are growing rich out of their country's disaster. Such men will some

day be numbered among the traitors. Like Mr. Edison, Mr. Ford will also place his mechanical genius at the nation's disposal, and has already proposed the manufacture of a small type of submarine with which he would infest the waters of American harbors in such numbers as to make it improbable that any enemy ship could ever approach nearer than the open sea.

Meanwhile the automobile genius pushes ahead with his peace campaign. He has set aside \$1,000,000 as a beginning for the circulation of literature and the discovery of methods to promote peace. He proposes to establish automobile plants in all the chief nations of the world after the war and to establish the Ford industrial organizations to promote constructive ideas of peace and creative industry. His main reliance is in the child at its mother's knee and in the schoolhouse by teaching that it is as patriotic to serve your nation self-sacrificingly in time of peace, and indeed to serve the cause of peace itself heroically, as it is to serve one's country in time of war. The greatest need for national defense, both today and henceforth forever, is not the military spirit but the peace spirit.

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A Successful Uplift Movement

One of the most successful of the uplift movements has been the fight against tuberculosis. Ten years ago there were 156 organizations in the United States, and today there are more than 3,000. In that time the number of sanatoria and hospitals has grown from 100 to 550, with 450 clinics and dispensaries besides; then there was not an open-air school in existence, while today there are 800. The death rate then was more than 200 per 100,000, while today it is about 145, and all this has been accomplished through a general type of organization which has succeeded as yet in only enlisting concrete effort in five states. The national association is pushing ahead as rapidly as funds will permit. It seeks to establish sanatoria, dispensaries, open-air schools, anti-tuberculosis associations and to induce communities to employ visiting nurses. It works through a field staff, correspondents, sectional conferences, the Tuberculosis Week movement, general publicity, publication of studies and bulletins and through the sale of Red Cross stamps at holiday time. If it is a good thing to comfort the afflicted when members

of the family die of this White Plague, and to bury the dead with Christian ceremonies, why would it not be a good thing for religious organizations everywhere to promote campaigns for the prevention of the dread disease?

* * *

Socializing Politics

In the last analysis the fight of the progressives in politics in this country is for the socializing of legislation. Their program is not alone against the old spoils of office and corruptionist type of politics, but is also in favor of a larger public control of natural monopolies, the public utilities that transport men and ideas, and the natural resources of water, oil, minerals, etc. And that the progressives are in the saddle is now beyond doubt. In the last election the people certainly gave warrant to the leaders to go ahead with constructive progressive ideas. "Fighting Bob" La Follette's majority in Wisconsin, where he has been a progressive pioneer for twenty years, was not only the largest he ever received but the largest any candidate ever received in the history of the state. The same was true of Governor Capper in his candidacy for re-election in Kansas, where he carried the state with an overwhelming majority, while the opposition carried it on the national ticket, and what was true of Capper in Kansas was true of Johnson in California. The progressive element in Congress and in all the state legislatures should literally take the bull by the horns this winter and put through constructive programs for social legislation. When President Wilson entered office four years ago he was a little doubtful about the whole socializing process in politics, but actual contact with the affairs of state and that closer grip with the mind of the masses has completely converted him, and if he needs any further reason for going ahead with a constructive social program, certainly the mandates of the people for his second term would be sufficient, for he carried nearly every progressive state in the nation.

"God loves givers like himself."

"Doing nothing for others is the undoing of one's self."

"With God go over the sea; without him not over the threshold."

"What I spent I had—what I kept I lost—what I gave I have."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Ministerial Pensions in Favor

Plans have been inaugurated to be put into immediate operation to make for greater unity and co-operation in the campaigns for pensions for preachers on interdenominational lines in the Protestant Churches which are raising \$67,000,000, of which the Methodists are seeking \$15,000,000 and the Presbyterians \$10,000,000. The Presbyterians have over \$4,000,000 of their needed \$10,000,000; the Methodists have over \$8,000,000 of the \$16,000,000, and the Episcopalians have \$4,000,000 of the \$5,000,000 they are seeking, while the Presbyterian Church, South, has \$536,000 of its needed \$1,000,000. The Congregationalists, the Baptists, the Disciples, the Lutherans, and the Jewish Churches are all in campaigns for pensions for preachers.

Conversions in Army Camps

The Young Men's Christian Association workers in the army camps on the Mexican border have not failed to strike the evangelistic note and the response they have met is full of encouragement. They report 12,234 decisions to lead the Christian life. They have also secured a membership of 12,726 men in the Enlisted Men's Bible and Prayer League. The members of this organization pledge themselves to daily devotional reading and prayer.

Rev. Campbell Morgan in Australia

The Rev. G. Campbell Morgan had to resign the Westminster Chapel in London on account of ill health. He will spend a year around on the other side of the earth. He is reported to be in the service of Collins Street Church in Melbourne, Australia, for the coming year.

New Leader for Millennial Dawn

The death of Pastor Russell removed the valiant leader of the Millennial Dawn movement, but it will go on under new leadership. Joseph F. Rutherford is the new leader. He was once a lawyer in Missouri and was attracted to the cult by its rejection of the doctrine of hell. He later came to be attorney for Pastor Russell and is now the interpreter for the organization, which has always been

operated as an autocracy. The failure of the prophecy that the kingdom would be set up visibly in 1914 has not daunted the followers of the Brooklyn prophet. The date has been moved up a thousand years, so there will be no disappointments for the new leader such as met the old one.

Nonconformists Work for Prohibition

The nonconformists of England are working for prohibition these days as a war measure. So far they have not received much encouragement from Lloyd George. Many established church leaders continue to defend the saloon as do some of the leaders of Scotland's Kirk. There has been a proposal for the government to buy out the saloons but the free church leaders indignantly reject this as a solution.

Missionary Education Movement

The Missionary Education Movement which has come to the attention of lay people so often through the excellent little text-books on missions which it publishes, has headquarters in New York. In addition to the central office, three branch offices have been opened lately, one in Boston and two on the Pacific coast, in Los Angeles and San Francisco. The branch offices have secretaries who will hold missionary institutes and in other ways help in the dissemination of missionary intelligence.

Methodist Postgraduate Club

The Methodist Postgraduate Club is much like the Campbell Institute of the Disciples, except that its territory is restricted to the Rock River Conference, in which Chicago is located. This club met in a tea room in Chicago on February 26, and there were papers on Milton; one speaker considered "Milton the Puritan" and another "Milton the Poet."

Studying Methodist Ministers

The Board of Education of the Methodist Episcopal Church, South, has been conducting a study of the ministers of the denomination. It was shown that only 2.1 per cent came from homes in which neither parent was a Christian; 9.9 per cent came from homes in which one parent

only was Christian. The remainder were from homes where both parents were Christian. It was shown that 58 per cent could name a definite time for conversion and the remainder could not name such a time as the beginning of their religious experience.

Will Advertise Home Missions

The Board of Home Missions and Church Extension of the Methodist Episcopal Church has secured the services of the Rev. Ralph Welles Keeler to conduct the bureau of publicity, which will give the widest publicity to the home mission needs of America. The first bulletin has been issued as a beautiful piece of printing and calls attention to the needs of the rural church.

Lenten Topics at Old South Church

Old South Church of Boston announces a course of Sunday evening addresses in Lent by Dr. Gordon on these themes: February 25, "The Burning Bush: God in His World;" March 4, "Balaam: Perverted Genius and Simplicity;" March 11, "En-ge-di: Magnanimity;" March 18, "The Golden Calf: Mammon Worship;" March 25, "Belshazzar's Feast: Judgment." The series has for its general subject, "Old Testament Stories and Their Significance."

Ministers Hear Defence of Militarism

"Is a Man Fit to Vote Who Is Too Proud to Fight?" This was the subject of an address given by the Rev. H. D. Jenkins before the Presbyterian ministers of Chicago on February 19. Dr. Jenkins was requested by a vote of the Presbyterian ministers to give the soldier's point of view in answer to the pacifists.

President Faunce in Chicago

The Rev. William Herbert Perry Faunce, D. D., L. L. D., for eighteen years president of Brown university, Providence, R. I., was the speaker in Chicago, February 18, at the Sunday Evening Club in Orchestra hall. His subject was "The Achievement of Brotherhood." Dr. Faunce is an advocate of the league to enforce peace which was indorsed recently by President Wilson. He is a believer in the need of the United States adjusting

itself to international relationships, basing his belief on observations made by him in a tour of the world. Dr. Faunce graduated from Brown university, class of 1880, one year ahead of Charles Evans Hughes, candidate for the presidency on the Republican ticket in the last election.

A Wider Vision for the Church

Commenting on its year's work, the executive committee of the Five Years' Meeting of the Friends in America (Orthodox) makes these thoughtful observations:

"The work of the year has made clear the following points: Friends' meetings, especially in rural districts, have too narrow and restricted a vision of their mission. We must steadily work toward the widening of this mission and the enlargement of our ideals. If we are to grow in power as a religious body and be a vital and vitalizing force in community life we must aim to make each meeting a radiating center of religious, moral, and social activity for the truer life of the region in which it is located. To work out its tasks it must get into close and sympathetic relation with all the churches of the region and co-operate in every possible way to promote evangelistic efforts, moral reforms, community health, district nursing, and movements for better farming, more efficient schools, sounder forms of recreation, and truer public spirit. The work that belongs to the full life of a Friends' meeting, as here outlined, calls for consecrated and intelligent leadership and can with difficulty be done, unless some person who is trained and prepared for it is liberated to devote time and energy to this great outreaching mission of the meeting."

A Methodist Church Back in the Fold

Trinity Methodist Episcopal church of Chicago, is again back in the fold. For several years it was in the courts and was able to defeat the denominational authorities in a lawsuit. On a recent evening Bishop Nicholson was entertained at a reception given by the Methodist Social Union, and throughout the week at the Methodism of Chicago gathered at this church for various functions. The church is located on the south side in a section where great changes are going on in the character of the population.

Heresy in Greenland

There is amusement mingled with chagrin among Baptists to find that the heresy question has been invoked as far north as Greenland. One church refused to grant a letter to a Baptist to unite with another Baptist church, because the latter church was suspected of being "alien in practice." The alien practice referred to is a lack of ritual conformity to Baptist usage in the administration of the ordinances.

The Sunday School

Control

The Lesson in Today's Life *

BY JOHN R. EWERS

The man who cannot control himself forfeits his self-respect. Every disciple is inspired by that remarkable statement of Garfield when told by a bribe-giver that no one would ever know about it, "There is one man who



would know about it — the man with whom I go to bed every night and get up with every morning!" When self-respect has been insulted it is not pleasant to go to bed with one's self. When you

hate yourself there is no joy in going forth to the day's work. The unhappiest man in the world is he who hates himself. The weakest man in the world is he who pities himself!

In the hour in which one has to admit that one cannot maintain absolute and unreserved control the self degenerates. Is there an insurrection in any territory? Is any province in revolution? Can I keep peace in my whole realm? Am I captain of my soul? Is there an enemy in my castle who disputes my power and ability? Who sits upon the throne in the golden room of my heart? Temperance means control.

Let me return for a moment to deal with this miserable fellow who thinks that he is tempted in a peculiar way, as no other man is tempted. He is that weak brother who pities himself — weakest of all the weak. Alas for the chap who has compassion upon his own shortcomings, who seeks excuses for himself. There is not a man of us but who has his besetting sin and to whom life is not a royal battle, but we waste no time in soft tolerance of our own sinful propensities; we grapple with them, we struggle with them, we down them.

Paul was a human sort of preacher; he gave his body the black-eye. Many a bitter battle that old-time gossamer had. Hot blood boiled in his veins. He loved the games and real life; no cloistered, sheltered saint was he. His character was developed in the storm

*The above article is based on the International Uniform lesson for March 18, "Jesus Saves from Sin" (Temperance Lesson). John 8:12, 28-37, 56-59.

of the world, as Goethe put it. But Paul controlled himself. He never "flew off the handle." Running your life is like driving an auto. It is wise to approach every crossing "under control." When you are going so fast that you can't stop, when the power under you is sweeping you along irresistibly, when the brakes slip or the steering gear is loose—heaven help you! I saw three cars pile into each other last week! Ford, Packard, Oakland—it was horrible, bloody. Your foot rests more lightly on the accelerator for days after that. A lot of our young folks are going at a frightful pace. The age is FAST.

All about us we see human wrecks, men and women who could not keep control. See that whiskered knight holding up the telephone pole over there? Noble and inspiring example of manly prowess! See that battered hag shuffling through the alley? Charming specimen of feminine beauty! Human junk.

No wonder temperance is coming by leaps and bounds. We are sick of seeing and maintaining wrecks. Jails, almshouses, homes for the down-and-outs do not embellish the landscape. One of our successful preachers is now a highly successful life insurance man. I had the pleasure of lunching with him in a down-town hotel a few days ago. He said, "The new note in our conventions is that the 'punk' agent must go." This man is heading up an efficiency department. Those who cannot deliver the goods will be eliminated, capable men will be educated, developed and trained for better service. Many jibes have been poked at "Efficiency," but it is the worst enemy of intemperance today. Business men have no time to waste on incapables and they have no use for anything that lowers or ruins a man's efficiency.

Watch that controlled man gain on his competitors! It is the most fascinating game in the world—steadily, surely he makes progress—now he is in the lead and on he goes, distancing his rivals. Happy the man who honestly sings:

"I am the Master of my fate,
I am the Captain of my soul."

But, remember:

"If the son shall make you free,
you shall be free indeed."

Our Readers' Opinions

SHALL OUR SUNDAY SCHOOLS TEACH PATRIOTISM?

Editor THE CHRISTIAN CENTURY:

Our local Sunday school superintendent has just received a circular letter from our American Bible school secretary, suggesting that the present crisis affords an opportune time for teaching patriotism.

Now, I have no doubt that the motive is good. It has an eye single to an offering for American missions, and I'm sure the cause merits all we can get for it. But permit me to say that there are doubtless tens of thousands of members of our own schools that would be conscientiously opposed to such a program as is suggested. It belongs more to other nations and to other times. If we had a state church headed by the king, such a program would come as a matter of course. I have always questioned the propriety of teaching national patriotism in the Sunday school. If we in America lend our schools to this purpose, we must expect our brethren in Japan, in Germany, in Turkey, in Africa, to do likewise. If this is an opportune time to teach patriotism in America, it is even more so in Germany. Does any Christian in America believe that Christ is well pleased by similar services in Germany today, where people assemble in the name of the Prince of Peace, but are confronted by bold pictures of Bismarck and Wilhelm, richly draped by their country's flag? Do the angels in heaven join in the chorus as they sing their national airs?

Oh, the tragedy of it all! I believe that if the pulpits of Germany had been true to their Christ, this war would have been averted.

Last fall our city manager sent all local ministers an invitation to come with our churches and enter a great preparedness parade. Needless to say, the churches did not respond. Now, I know that a patriotic day in the Sunday school is very different from a preparedness demonstration, but the difference is one of degree rather than one of kind. So long as we give our time to questions not vitally related to the Kingdom of God, we will continually be invited to fall down and worship at every shrine.

"As goes America, so goes the world," suggests the song. Now, the world is not failing because of a lack of national patriotism. Indeed, I'm not so sure but what it's a kind of bondage from which we must yet be freed.

The world does not need the example of a nation teaching its people to respect its heroes and reverence its flag. The world does need the example of a nation that honors true greatness wherever found. It needs the example of a nation that respects the flags of other peoples too much to exalt its own above them.

In other words, the world needs the example of a whole nation accepting the fact of the Fatherland of God and the Brotherhood of Man. May God deliver the pulpit and the church from any stand that may have the appearance of worldly selfishness.

C. M. BURKHART.

Springfield, O.

MR. MORRISON IN DES MOINES

Note.—The office editor takes occasion, during the editor's absence from the office, to reprint the following comment of The Christian News, of Des Moines, on Mr. Morrison's recent visit to that city. Charles Blanchard is the editor of the News.—Office editor.

AN APPRECIATION OF A "COMRADE OF THE CROSS"—NOT A "CROSS OF GOLD!"

Charles Clayton Morrison, the editor of The Christian Century of Chicago, spent some days in Des Moines the past week and spoke a number of times before various gatherings of the students. He gave a talk on "The Latin-American Republics" at an early chapel meeting on Thursday morning and followed with an address on religion and some of the problems growing out of the great war. The last we did not hear, but have heard it highly commended. His talk on the Latin republics was interesting and informing. As secretary of the "Regional Conferences," held at Panama and other places in South America a year ago, he had an opportunity to learn the conditions, having traveled leisurely through the length of these comparatively unknown lands for several months.

"THE CHRISTIAN CENTURY AND OUR RELIGIOUS IDEALS"

The address that interested the editor of The Christian News especially was the one given before the ministerial students in Hobbs' Hall on "The Christian Century and Our Religious Ideals."

With an engaging frankness that disarms criticism, the editor of the Century told us his dream. He told us a bit of his personal experiences when he was a "Soph" in Drake and a "kid" preacher more than twenty years ago. The story that he told of the influences of Henry Drummond upon his life was so nearly a repetition of the experiences of the editor of the News, in the days of struggle and almost heart-break, that it caught me like a German submarine—without warning! The reading of Drummond's "Natural Law in the Spiritual World," and later of his "The Ascent of Man," and still later that wholly delightful story of his life, by his dear friend, George Adam Smith, has had an unconscious and leavening influence upon my whole life. Similar influences seem to have been a large factor in shaping the life of the editor of the Century, as he told us, in a most interesting way.

OUTSTANDING CHARACTERISTICS OF OUR MODERN RELIGIOUS LIFE

He emphasized four outstanding characteristics of religion in this age. First, "Fearlessness of Scientific Scholarship." Twenty-five, thirty-five years ago the religious world was in troubled waters, fearful that "evolution" and what was called "modern science" would completely overthrow the foundation of our faith. The editor of the News recalls the mental agitation felt when the Darwinian theory of the "Origin of Species" hit our religious journals. Champions of the old Book flew to its defense and innumerable articles were written to prove that there is no conflict between

the creation chapters in Genesis and the discoveries of modern geology and biology. It was all tragical in the life of a farm boy, just awakening to the realities of the big world and the limitless universe. But through it all I held fast my faith, changing with the years, yet stronger growing with every shift of the spiritual winds. A like experience came to C. C. Morrison and multitudes of others, in and out of college and university.

Through all this conflict, or seeming conflict, between the Bible and science, many of us came forth wondering, yet still worshipping the God of our fathers—not the tribal God of the Jews, as they knew Him, but the "God and Father of our Lord and Savior Jesus Christ." Nowadays we do not try to reconcile Genesis and geology. We have learned to our surprise and to the quieting of our own souls that God can take care of His own book, and that it is indeed "The Deathless Book."

He mentioned in the second place the emphasis that we are putting today on "The Obligations of Social Service." This is one of the marked characteristics of religion in this second decade of the twentieth century. And this is one of the things the Christian Century is trying to do. Alva W. Taylor, of the Bible College of Missouri, another Drake man and a recognized leader in the social service movement, edits a department in the paper under the head "Social Interpretations," which is altogether worthy. However, the "Social Gospel" is not offered or advocated as a substitute for the gospel of individual salvation and spiritual aspiration. This the speaker was careful to point out.

"THE PASSION FOR CHRISTIAN UNITY"

The third characteristic of the religious life of today is its "Passion for Christian Unity." There is danger, he said, in this very popularity, since it sometimes happens that the very thing that everybody agrees is right and ought to be is the very thing we often leave undone!

There is danger to us that we will become puffed up in our pride of progress and of numbers as a people and forget the "plea" of the fathers as embodied in "The Declaration and Address" of Thomas Campbell. There is very present danger that we will become a "denomination," with all the pride and provincialism of denominationalism, and become self-centered and self-satisfied and sordid in our success.

There is always the danger of drifting into "formalism." The failures of "reformation" are almost always due to this fact—this tendency to settle into fast and hard forms of thinking and of worship, which crushes the spirit out of our religion and leaves the letter which kills. How many good men and measures and movements have been killed by just this thing! He spoke frankly of baptism, avowing his simple faith in immersion, which he has always held as the only proper mode of "Christian baptism" and still holds, while protesting that we are in grave danger of making baptism by immersion seem to be the distinctive thing for which the world, religious and otherwise, supposes we stand. It is against this misapprehension of "our plea" that the Christian Century has raised its protest, and we who love the "Restoration Movement" and believe it is of God, need to heed this warning.

"THE REDISCOVERY OF THE INNER LIFE"

The fourth thing that he mentioned as characterizing the present religious

thought is the "Rediscovery of the Inner Life," by which is meant the larger emphasis that is being put upon the spiritual development of our individual lives. He protested, with vigor and real eloquence, against the so-called "Social Gospel" that seems to save society and neglects the spiritual note and fails to sound the spiritual depths of the inner life. There is salvation only in individual redemption.

He called attention to the pitiful dearth of devotional, spiritual literature among us as a people. We have been so busy contending for the "first principles" of the Gospel of Christ, and in our journalism, and in our making of books of this character, that we have scarcely any books of a devotional character. He did not mention them, but they can be counted on the fingers of one hand: "Communings in the Sanctuary," by Richardson, the author of "The Memoirs of Alexander Campbell," which was really our first and only book of the kind during the first three-quarters of a century of our history. Then came Garrison's "Alone With God," later Ainslie's "God and Me" and "My Brother and I," and just recently "The Inner Circle," by Edgar D. Jones. And perhaps we may include in this "Jesus Christ in Human Experience," by Meade E. Dutt, recently from the Standard Press. And what else?

It is an altogether worthy ambition to desire to help forward the creation of a devotional, spiritual type of literature among us. It is one of our sorest needs. But right here comes in another danger—perhaps not serious—but yet possible. It is easy to drift off into mysticism, to over emphasize the spiritual note till the things most surely believed among us are obscured or vanish into vapory nothings and vapid mouthings and meaningless phrases and passionless pretense and philosophical and psychological palaver, from which may the good Lord and the good sense of our people deliver us!

IDEALS OF THE CHRISTIAN NEWS WHICH WE CAN ALL HOLD IN COMMON

That we may keep our heads clear and our hearts warm and open and optimistic; that we may be brotherly in our sympathies and broad in our outlooks, without losing our grip on God and the great fundamentals of our common faith; that we may hold faith with a good conscience, failing in which some have made shipwreck of their faith; that we may be loyal and yet liberal; Christian and yet consistent; critical and yet not fault-finding; careful and yet not carping; concerned, but not contrary; that we may hold fast the faith without wavering, knowing whom we have believed—not in any man or man-made system or scheme or plan, but in the Lord Christ—"both yours and mine"; that we may have courage to plead the things we hold as from the Lord of Glory, without pretense or prattle; that we may stand firm and four-square to every wind that blows, without trying to crowd the other fellow off the dump; that we may be "Christians only," remembering that we are not the "only Christians"; that we may be patient toward all men, supporting the weak, comforting the feeble-minded (always the "other fellow," of course!); that we may be the children of light in the midst of a perverse and crooked generation, shining as lights in the world, holding forth the Word of Life is the aspiration of the editor of the Christian News, and I am persuaded also of my comrades in Christian journalism.

Disciples Table Talk

Working Miracles at Peoria, Ill.

Last April, when the new building of Howett Street church, Peoria, began to go up, the building fund included less than \$3,000 cash, with about \$3,500 in pledges, the old property and two lots donated by members of the congregation. On February 11 a fine \$40,000 structure was dedicated, with sufficient funds in hand to pay all indebtedness, and over \$4,000 to purchase furniture and other equipment. George L. Snively had charge of the dedication, and the pastor, F. Lewis Starbuck, speaks in high praise of his work. After all, however, it has been the steady and aggressive work of the pastor during the past year which resulted in this modern miracle. As the building grew, the building finance committee used whole pages in the Peoria newspapers, and the city was not allowed to forget that the church was there and doing things. A very efficient organization of women helped to make the recent achievements possible, together with a faithful group of men, many of whom labored at the task with their own hands. During the year and a half of Mr. Starbuck's ministry there have been 130 persons added to the membership. Mr. Starbuck is active in several of the city's public organizations.

Beatrice, Neb., Pastor Called for Another Five Years

The congregation of First church, Beatrice, Neb., recently passed a series of resolutions in praise of the work of their pastor, C. F. Stevens. A portion of this reads as follows: "In furtherance of the program adopted and as testimony of our confidence in you, we extend to you an invitation to continue in the work with us for another five years." This church has recently adopted a five-year program, covering all activities.

Complimentary Luncheon for W. F. Richardson

Under the auspices of the Ministerial Alliance of Larger Kansas City, a complimentary luncheon was given in honor of W. F. Richardson, retiring pastor at First church, Kansas City. The luncheon was given on February 19. W. S. Abernathy, president of the Alliance, served as toastmaster. Addresses were given by George H. Combs, of Independence Boulevard Church of Christ, on "Closer Friendships of the Church," and by fellow-ministers of other fellow-

ships. Claudius B. Spencer, of the Central Christian Advocate, talked on "Larger Fellowships of a Minister." Mr. Richardson spoke in response to all these greetings. Eleven organizations of the city co-operated in this feast of appreciation of the departing pastor and citizen.

Baptist Minister, Oxford Man, Comes to Disciples

W. G. Eldred, of the church at Eminence, Ky., writes that E. C. Cravens, minister of the Baptist congregation there, closed his work with that people on February 18, and on the following Wednesday evening united with the Christian church. He desires to enter the ministry of the Disciples. Mr. Cravens is a Georgian by birth, but lived for many years in England, having graduated from Oxford. He studied also in Heidelberg, Germany. On the outbreak of the war he came to America, as an Episcopalian. Believing that immersion is the correct form of baptism, he went over to the Northern Baptist church, becoming a fully licensed minister. Now he finds himself out of harmony with the Southern Baptists and in harmony with the Disciples, of whom he has learned since coming to this country. Mr. Eldred writes in terms of high praise of Mr. Cravens, as to personality and character and ability as a minister.

President Bell of Drake University Ordained to the Ministry

President Hill M. Bell of Drake University, Des Moines, Ia., was ordained to the Christian ministry some weeks ago. The ceremony was privately performed by Dr. Charles S. Medbury in the president's office in the college building, which fact accounts for the tardiness of this news item. Dr. Medbury was assisted by two elders of University Place church. It is not expected that Dr. Bell will enter the ministry in the usual sense, but it was felt that as an ordained clergyman he would be able to obtain certain advantages not open to the college president who is a layman.

Dr. Jenkins at University of Chicago

Burris A. Jenkins, pastor of the Linwood Boulevard Christian Church, Kansas City, Mo., will be the University preacher at the University of Chicago on Sunday, April 8. This is the second season of Dr. Jenkins' selection for this

Disciples Lectureship at University of Chicago

The Board of Trustees of the Disciples Divinity House has recently created an annual lectureship, consisting of at least three lectures either upon the history and ideals of the Disciples of Christ, or upon themes related to the preparation of ministers and missionaries.

The first lecturer upon this foundation will be H. D. C. MacLachlan, pastor of Seventh Street Church, Richmond, Va., who will deliver three lectures in April upon the following subjects: Tuesday, April 17, "The Value of Modern Philosophy to the Ministry"; Wednesday, April 18, "The Value of Psychic Research to the Ministry"; Thursday,

April 19, "The Value of Literature to the Minister." The lectures will be delivered in Haskell Assembly Hall at the University of Chicago, and will be open to all. They will be given at 4:30 p. m.

Mr. MacLachlan has occupied his present pastorate for many years and is regarded as the leading preacher in the city of Richmond. He has been notably successful as the leader of interdenominational movements, particularly in the field of religious education. His visit to Chicago will be an event of interest to all the Disciples of the city, and arrangements are being made to have all our people hear him, as far as possible.

important position. His visits to Chicago are always hailed with pleasure by the Disciples at the University and throughout the city.

Foreign Society Leaders in New York Conference

The annual conference of foreign mission boards of the North American continent was recently held in Garden City, Long Island. This important meeting lasted for three days and many subjects vital to the interests of the foreign work were discussed. Members of the staff of the Foreign Society occupied important positions in the conference and on the committees.

Dr. Jones' Book Praised by Louis Wallis

Louis Wallis, a prominent Sociological leader and critic, has an article in a recent issue of *The Public*, entitled, "Vitality in Religion," and the article is based upon a review of Dr. Edgar D. Jones' book, "The Wisdom of God's Fools." Mr. Wallis says, among other things: "Dr. Jones belongs to that growing fellowship, recruited from all denominations, which is teaching the world how to combine spirituality with sociological insight. The volume ought to go into the libraries of ministers and theological seminaries as an example of sermon-building out of present-day material."

J. R. Perkins Addresses Credit Men's Association

J. R. Perkins of First Church, Sioux City, Ia., recently gave an address before the Credit Men's Association of that town on "Financing Religion." Mr. Perkins declared that the preacher is by far the poorest paid man of the professional world today. "But," he asserted, "after all it is the unpaid service which blesses a community most, and the preacher who is not willing to give it has missed the meaning of his calling. A man must love much to remain in the ministry. Perhaps the failure to practice business in religion, may be the result of the corresponding failure to practice religion in business," Mr. Perkins said. "Some of the keenest men in the business world have failed in financial positions in the church. Is this because they give most of their thought to commerce and none to Christianity? There is an old saw which says the preacher is a poor business man. No man has a right to say that, except the man who is attempting to live on the average preacher's salary."

Pioneering in Alaska

The following is from a letter recently received from Harry Munro, who is our missionary "farthest north"—at Seward, Alaska: "We had some very good holiday celebrations. We united with the Methodist Sunday school at their invitation for our Christmas tree on Saturday night before Christmas. One of the newspapers here started a movement to have a community treat for all the children of the town and asked me to act as chairman of the committee which had it in charge. That was a big affair and gave me a fine opportunity to get before the children of the town. On Sunday night, December 31, we had a watch night meeting here in our own rooms at which we had a very interesting program, followed by light refreshments. There were twenty-four in attendance." Mr. Munro has completed a very at-

tractive bungalow church for his new work.

At Jackson Street Church, Muncie, Ind.

The Sunday school at Jackson street, Muncie, Ind., reports the best year in the history of the organization. A successful Junior Church is a feature of the work there. Forty additions are reported added to the congregation. About a thousand dollars was given to missions and benevolences. The following is a cheering portion of the annual report of this church: "We are set to sound the call of the unity of all God's people. We must be informed regarding the principles that make for unity. We must have conviction that will set forth the truth so as to be heard. We must also have a charity that will keep us and our plea likeable to other people and will keep us free from narrowness and a sectarian spirit." F. E. Smith leads at Muncie.

Survey of African "Back Country"

The African Mission of the Disciples reports a survey of the great "back country," which occupied five months in time. Four of the men took this long journey from the front, walking most of the distance. They report great areas unoccupied, and people everywhere anxious for the missionary to come.

Grant W. Speer Will Not Go to Cedar Rapids, Ia.

It is reported that Grant W. Speer of Toledo, O., who was called to the pastorate of First Church, Cedar Rapids, Ia., has decided not to leave his Ohio field. W. L. Barth is still supplying the pulpit at First, to the great satisfaction of the congregation.

Community House for Buffalo, N. Y.

The Riverside congregation, Buffalo, N. Y., Harris Miller, minister, have begun the use of their new community house, though the work upon it is not yet complete. The gymnasium is in use regularly, and bowling alleys will be installed shortly. They plan to dedicate the structure on Palm Sunday.

Dr. Willett Speaks at Sedalia, Mo.

First Church, Sedalia, Mo., through its C. W. B. M. Federation, recently entertained Dr. Herbert L. Willett, who gave two addresses on "Missions" and "The Changing Orient." A. W. Koken-doffer, pastor at Sedalia, writes that the addresses were masterly and were heard with great interest and appreciation by large audiences, a number of persons coming from nearby towns that they might hear the lectures.

Growing at Freeport, Illinois

H. H. Peters, state secretary of Illinois Disciplesdom, writes that he recently spent a Sunday at Freeport, Ill., and found himself so enthusiastic about prospects there that he must send in a report. Nine years ago the church was organized in this city of 20,000. The church has been led by good men, but the difficulties have been great. A good corner lot has now been secured and the congregation is looking forward to a new building. On the Sunday in which Mr. Peters visited the field, H. Gordon

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Bennett, of Monroe, Wis., was present and preached at the evening service. During the day George H. McClintock and wife, missionaries of the Sunday School Union, took membership with the church. The officers of the church at the close of the morning service accepted the suggestion of the state secretary for the holding of a conference within a month or two, with the representatives of the several churches in this part of the state.

Home Coming Day at Rosemont, Dallas

A year ago Tolbert F. Weaver, then state evangelist of Texas, held a meeting at Rosemont Church, Dallas, Texas. His work was so greatly appreciated that he was called as pastor there in May, and he accepted the work. On February 11, a year from the date of the evangelistic meeting, Home Coming day was celebrated at Rosemont, with principal features as follows: Sermon by the pastor in the morning; afternoon addresses by J. C. Mason, former state secretary; Walter M. Williams, editor the Christian Courier; W. A. Scott, general secretary of the Y. M. C. A. of Dallas; L. B. Haskins of Oak Park Church, and John G. Slater of the East Dallas Church. During Mr. Weaver's period of service seventy-seven members have been added to the congregation, \$1,200 raised on debts, a loan negotiated from the Church Extension Board and the Sunday school more than doubled.

Membership Doubled at Ivanhoe Park, Kansas City

J. B. Hunley began his sixth year at Ivanhoe Park, Kansas City, Mo., on February 1. During his ministry the membership has been doubled, there being a net gain of 104 last year. A Sunday school of 350 average attendance is reported. There was contributed for missions last year a total of \$1,235.30. This congregation is planning to erect at once a modern Sunday school building.

New Honor for Finis Idleman

I. E. Reid of North Tonawanda, writes that State Superintendent Anderson of the New York Anti-Saloon League has requested that Finis Idleman of Central church, New York City, with Mayor Rand of North Tonawanda, be designated by the next state convention of the Disciples to represent them on the State Board of Trustees of the Anti-Saloon League. This will be the first time the church has had representation

officially on the Board of Trustees of New York. Mr. Reid reports that "Mr. Idleman is acquiring a place in the religious life of the metropolis more potent than any since the days of B. B. Tyler."

A New Church at Auburn, N. Y.

A forward step has been taken at Auburn, where E. W. Allen has been laboring for the past two years. The church building there is located in the outskirts of the city, and has for many months been outside the center of the work under Mr. Allen's leadership. It has now been determined to form a new congregation down town. A lot has been purchased whose location has no superior in the city, and upon this a first class building will be erected in the immediate future; the new congregation, now meeting in a theater, will enter this building with a membership approximating 250. The former church will continue in the old building, but some of its members will take fellowship with the new congregation.

* * *

—W. H. Book of Columbus, Ind., recently spoke to the Shelbyville, Ind., public school teachers on "Vocational Training Work."

—Crayton S. Brooks, evangelist, and Fred E. Warner, singer, will hold an April meeting at Oak Cliff church Dallas, Texas.

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—R. A. Schell of Boulder, Colo., and the Howe song leaders, are holding a series of meetings at Fort Collins, Colo., where Linn D. Cartwright ministers.

—W. A. Brundage, the new pastor at Indiana Avenue church, South Bend, Ind., is leading the congregation there in a very successful revival.

—John Haynes Holmes, author of "New Wars for Old," spoke a few evenings ago at First church, Lincoln, Neb., under the auspices of the Nebraska Peace Society.

—Portland Avenue church, Minneapolis, Minn., celebrated the fortieth anniversary of the organization of this work on February 14. Six churches of Disciples had part in the meeting. S. G. Fisher ministers at Portland Avenue.

—R. H. Ingram, whose death is reported at Perry, Ia., was at various

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periods in his life pastor at Omaha, Beatrice, Neb.; Atchison, Kan., and Boone, Red Oak, Creston, Albia, Fort Madison and Perry, Ia. His burial took place at Marion, Ia.

—G. Lyle Smith has resigned from the work at Bentonville, Ark., to accept the pastorate at Brownswood, Texas.

—The new edifice of the Ogden, Utah, congregation was dedicated on February 11. Chas. W. Dean is superintendent of the mission and made a talk, but the dedication services were in charge of Secretary F. W. Burnham of the Home Society.

—First church, Oklahoma City, Okla., will have a new \$12,000 organ, according to the pastor, H. E. Van Horn.

—Wednesday evenings at Central church, New York City, are notable occasions. At one of them recently, besides messages from local people connected with the preparatory work of the Sunday campaign to open in April, Miss Bertha Clawson, of Japan, and Mr. Arthur Santmeier of the Canadian Northwest spoke. Miss Clawson is delighting the congregation with her fellowship for several months in connection with some work she is carrying on in Teacher's College, Columbia University, and Mr. Santmeier's visit to New York was for the purpose of marketing the furs of his Indian parishioners.

—The following missionaries have assisted in the rallies this year: Dr. E. I.

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—J. Boyd Jones of Central church, Terre Haute, Ind., with his wife, was guest of honor at a recent banquet given by the Anderson, Ind., Central Church Brotherhood to the women of church.

—Oren Orahod is closing a two years' pastorate with the famous S. L. W. Ranch church near Greeley, Colo. During his term of service a building was dedicated and paid for at Gill, where a mission work was started during the ministry of his predecessor, J. E. Lynn. Mr. Orahod has accepted a call from the church at Manzanola, Colo., and will begin his new work April 1 if a minister can be found for the S. L. W. work by that time.

—Denver, Ill., church building was burned a few days ago, with a loss of about \$7,000.

—Fred S. Nichols has resigned from the pastorate at Iowa City, Ia., and has no definite plans for the future. Mr. Nichols is also chaplain of the First Iowa Regiment, which he served on the Mexican border for several weeks last summer.

—George W. Kemper of Hanover Avenue church, Richmond, Va., holds weekly noonday meetings at the car shops of the Virginia Railway company, and holds his services in an old street car. These meetings are under the auspices of the local Y. M. C. A.

—E. F. Daugherty of First church, Vincennes, Ind., recently gave an address before the officers and teachers of Central church Sunday school, Terre Haute, Ind. The theme considered was "Life, and How to Make It Worth While."

—During the series of meetings conducted at First church, Chattanooga,

Tenn., by Claude E. Hill, pastor, seventy-one new members were added to the church. A reception was held at the church for all persons who have come into the membership since Mr. Hill's coming to the work.

—Jackson Street church, Muncie, Ind., F. E. Smith, pastor, is preparing for a series of March meetings, with the pastor preaching and Owen Walker leading the singing. The campaign, according to report, will be one "intended to appeal to the intelligence rather than to sentiment or emotion."

—George P. Taubman and First church, Long Beach, Cal., had a rousing meeting in the Municipal Auditorium of the town two weeks ago, with an audience of 3,600. A new building is being talked, being badly needed.

—F. W. Emerson, new pastor at Ontario, Cal., began his work with a three weeks' meeting, assisted by Mrs. Princess Long, who is a valued member of that congregation.

—Union evangelistic meetings have recently been in progress at Brook, Ind., in which meetings R. C. Dilman and the Disciples church took a deeply interested part.

—Hamilton Avenue church, St. Louis, Mo., will dedicate its new \$30,000 Bible and Sunday school building, the only building of its kind in St. Louis, on March 25. This congregation began its career twenty-one years ago with twenty-eight members, and now has an enrollment of more than 600. The Sunday school has about the same number. The new building has thirty-four rooms. L. W. McCreary has been pastor at Hamilton Avenue for twelve years.

—First church, Coffeyville, Kan., has shows its appreciation of the good service of its pastor, Arthur Long, by raising his salary \$400. Mr. Long has been with this church four years, and since

his coming about 900 persons have been added to the membership. A new building has been erected during this time. Plans for further increasing the capacity of the building are under way. It is hoped to arrange seating for 1,600.

—On the evening of February 14 at First church, Bloomington, Ill., thirty-one persons came into the church, fifteen of them being baptized on that same evening.

—W. E. Sweeney, who was recently called to Birmingham, Ala., has decided to remain with his charge at First church, Evansville, Ind.

—The Macmillan Company, the largest publishers in the country, have accepted for publication a new book of Edgar DeWitt Jones, entitled "Fairhope." This is a story of a rural church.

—First church, Lincoln, Neb., has lost from its membership Jacob C. March, the sole survivor of the Seminole War. He would have been a centenarian had he lived until June 16 of this year. Mr. March had been a life-long Christian.

—James M. Taylor, for several years pastor at Scott City, Kan., has accepted a call to the work at Liberal, Kan.

—G. W. Titus, a young man of Canadian birth, has accepted the pulpit at Mishawaka, and has already begun his new task.

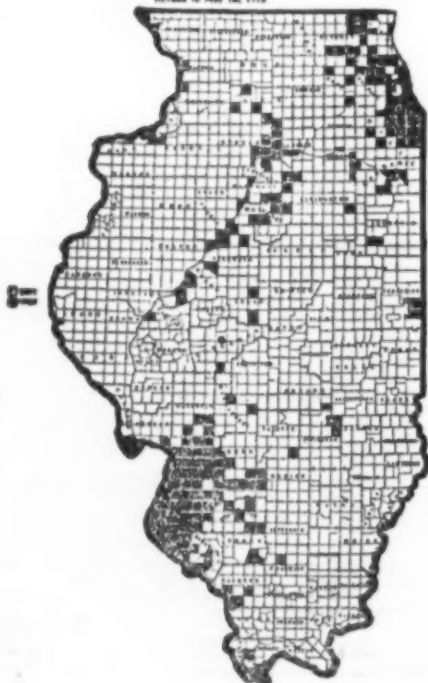
—H. E. Sala of Central church, Peoria, Ill., has been preaching two sermons dealing with Christian Science. One of these had as its subject, "Is Christian Science Christian?" and the other "Is Christian Science Science?"

—B. H. Linville, formerly pastor at St. Joseph, Ill., has accepted the work at Compton Heights, St. Louis, Mo.

—David M. Walker, who has served the church at Stanford, Ky., for the past ten years, will begin a new work at

Wet and Dry Map of Illinois

Revised to May 1st, 1915



1240 OF THE 1490 TOWNSHIPS IN THE STATE HAVE BEEN VOTED DRY UNDER LOCAL OPTION

Now is the time to strike and strike hard for state wide prohibition. A bill referring the question of prohibition to the people has passed the Senate by a vote of 31 to 18. It is now pending in the House of Representatives and will come to a vote early in March. The prospects for its passage are good. There are almost enough pledged votes to pass it. There are many members wavering and what is needed now is a strong and emphatic expression of public sentiment to every member of the Legislature. At this critical time you can aid the cause of state wide prohibition tremendously by writing your members of the Legislature asking them to support the Referendum Prohibition Bill. It is not necessary to give the number of the bill, simply refer to it as the Referendum Prohibition Bill. It is not necessary to write a long letter, just let your representatives know that you are for it. If you do not know the names of your representatives, write The Anti-Saloon League of Illinois, 189 West Madison Street, and they will furnish you the names. Life long wets in Indiana voted for the prohibition bill there early this month—they did it because the people all over the state rose up and demanded it in such an emphatic way that flesh and blood could not stand the pressure. Now is the time for Righteousness in Illinois to make itself felt. Write today—do not put it off.

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Shelbyville, Ky., succeeding Homer W. Carpenter, who was called to the chancellorship of Transylvania College.

—W. T. Hilton has resigned from Central pulpit, Pueblo, Colo.

—Floyd Tucker, recently at Streator, Ill., has become pastor at Central church, Paducah, Ky.

—Bruce Brown, evangelist, lectured to the Thirty-second degree Masons and their wives at the Scottish Rite Cathedral, Los Angeles, on February 12.

—Peter Clark Macfarlane spoke at the annual dinner of the Acropolis Club, New York, on February 13. The club is made up of Disciple students in the Columbia University community.

—Peter Ainslie and Dr. Cornelius Woelfskin, of Fifth Avenue Baptist church, New York, were speakers at the annual Disciples Missionary Union dinner, New York City, at the Builders Exchange, on the evening of February 27.

—Ira L. Parvin, of North Tonawanda, N. Y., addressed the Men's Club of the Niagara Falls church, on February 19. He considered the subject, "On the Coaching Line With Billy Sunday."

—Rand Shaw of Frankfort, Ky., has just closed what was practically a union meeting of Disciples and Methodists at Omar, W. Va., with over 200 accessions.

—Report comes that H. O. Breeden, of Fresno, Cal., has been suffering from a severe attack of inflammatory rheumatism, Mrs. Breeden having taken him to Byron Hot Springs, Cal., for treatment.

—Charles A. Lockhart, new pastor at Helena, Mont., is giving a series of lectures on the Bible. His first lecture, on "The Literary Character of the Bible," was reported very fully in one of the Helena newspapers.

—The Ministerial Association of Springfield, Ohio, is co-operating with the County Sunday School Association in conducting a School of Religious Education. The sessions are held on Tuesday evenings at the high school building. C. M. Burkhart, Disciple pastor at Springfield, is chairman of the committee in charge. The following subjects are

being studied during the present semester: English Bible Course, Life of Christ, The Teacher and the Pupil, The Modern Church School, and Early Church History, each of these being taught by different instructors.

—Three weeks of February were spent in Oklahoma and southern Kansas by the Men and Millions movement, with gratifying results. With 6,000 life cards signed and \$4,200,000 of the \$6,300,000 fund subscribed, the work of the movement is two-thirds done, and June 1, 1918, has been set for its completion, for the financial goal at least.

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